

CA copy of the letters/ wher-
in the most redouted & mighty pri-
nce/ our souerayne lord the kyng
Henry the eight/ kyng
of Englande & of
Fraunce/ defē-
sor of the
faith/
and lord of Irlāde: made and wrote
vnto a certayne letter of Mar-
tyn Luther/ sent vnto hym
by the same/ & also the
copy of y^e foresayd
Luthers letter/
in suche or-
der/ as
here after foloweth.



Crist a pface of our soueraygne
lorde the kynge / vnto all his faithfull
and enterely beloued subiectes.

Coppe of the letter / whiche Mar-
tyn Luther had sent / vnto our sayd
soueraygne lorde the kynge.

The coppe of the answere of our
sayd soueraygne lorde / vnto the same
letter of Martyn Luther.



Henry the eight by the gra-
ce of god/kyng of Englande &
of fraunce/ defēsoz of the faith/
and lozde of Irlandē: vnto all
his faythfull and welbeloued
subiectes/ gretynge. 

 I hath semed to vs
all wayes/ our entierly be-
loued people / that lyke-
wise / as it apperteyneth
to the offyce and estate of
a kyng / dilygently to procure the tē-
porall welth / and commodyte of his
subiectes: So dothe it of dewtie /
more especially belonge to the parte
and offyce of a christen kyng / ouer
and besydes / his labour / payne / and
trauayle / bestowed vpon the prouy-
syon of worldly welth and quyetē for
his people: farre yet more seruenly

A.ii, to la

to labour / traueyle and studie / by all
the meanes and wayes to hym possy-
ble / howe he maye surely kepe / estab-
lysh he and cōfyrme / and spyritually
set forth and forther / the herres and
myndes of his subiectes / in the right
relygion of god / and trewe saythe of
Christ / by whose highe prouydence &
especiall bounte / they were for þ pur-
pose / chesely cōmytted vnto his go-
uernance. For albeit so / that our sa-
uour Christ / hath in his ecclesiasti-
call hierarchie moost ordynately set &
prouyded / and apoynted the spyritu-
all fathers and curates / most especy-
ally to solycite / procure / and haue in
charge / those thyng / that apperteyne
by saythe or other spyrituall vertues /
to the weale and saluation of his cho-
sen chyldre / whiche ben christen men:
yet is there no man but he well wot-
teth / that the temporall prynces / con-
curryng

curryng with them and setting their
handes therto/ and ouerseeyng and or
derpunge them to execute the charge/
whiche god hath elect them to/ euery
prince in his owne realme/ the mater
shall bothe moche better & moche fa
ster come forwarde. The p[ro]se wher
of/ hath euidently appered in tymes
passe / for soone after the begynnynge
of Chrystes church / the conuersyon
of kynge[s] to the faith / breuely tour
ned all their realmes with thē: And
where the opposyte was vsed / there
neither grace/ vertue/ nor other good
worke coude flou[ri]sh he or encrease/ but
alwayes where lacked faythe / there
raigned heresies / f[le]shualyte/ voluptie
inobedience/ rebellyon/ no recogny
tion of superiour/ confusyon/ and to
tall ruyne in the ende. Whiche thyn
ges / by the great wysedome of oure
noble progenitours well perceyued/

A.iii. they

they haue of their vertuous mynde
and pꝛyncely corage / as well by the
makynge of good and sharpe lawes/
requisite for þe entent / as by due execu
tyon of the same / nat without the put
tyng of their owne bodies / somtyme
in the auenture of bataile / done their
effectuall deuoyze to withstande and
repreſſe from tyme to tyme / the perni
cious errors and heresyꝛ / that els
had of lykelyhode / as well by Wyc
clyffe / as other abhomynable hereti
kes / ben depely roted in this realme.
And surely we for our parte nothing
so moche desyre / as the footheraunce
of you our welbeloued people / in the
honour and ſetuyce of almighty god
and nat onely to folowe and ensue þe
frutefull examples of our noble pꝛo
genytours / but also to putte our selfe
in deuoyze in that poynt (if we may)
to passe them / especially syth there ne
uer

uer was in any of their tymes / so mo
che nebe therto / as to our great grefe
displeasure and heynesse / it is now.
For we doute nat / but it is well kno
wen to you all / that Martyn Luther
late a frere Augustyne / and now con
out i Apostasy and wedded / hath nat
onely scraped out of the ass hen / and
kyndeled agayne / almost all the em
bres of those olde errours and here
syes / that euer heretyke helde sythe
Christ was borne hytherto: but hath
also added some so popsoned pointes
of his owne / so wretched / so byle / so
detestable / prouokynge men to mys
chefe / encozagyng the worlde to syn
preachyng an vnfaciāt lyberte / to al
lecte them with all / and finally / so
farre against all honesty / vertue and
reason / that neuer was there erst any
heretyke so farre boyde of all grace
and wyt / that durst for shame speke
A.iiii. them.

them. We therfore seyng these here-
syes spede abrode/ and inwardly so
rowynge so many christen soules to
rou to ruyne/ as hath done i other re-
gions/by the occasyon of suche pesty-
lent errours/ entending for our pte/
somewhat to set hande therto / wrote
after our meane lernyng/ a lytell tre-
tyse/ for the assertyon and probatyon
of the holy sacramentes: In whiche
we reprovod/ and as we trust/ suffy-
ciently refuted and counnced/ the most
parte of the detestable heresies of the
sayde Luther/ contayned in his ab-
homynable boke/ entytuled de Babi-
lonica Captiuitate. For angre and
furye wherof/ vpon two yeres after/
Luther wrote and sent oute agaynst
vs a boke / nothyng ans weryng to y
mater/ but all reason sette a syde/ stuf-
fed by his booke with onely furpous
raylyng/ whiche his boke we regar-
dyng

dyngē / as it was worthe / cōtempned
and nat wolde vouchē safe any thing
to reply / reputyng our selfe in Chri-
stes cause / nat to good with a ryght
meane man to reason or cōtrary / but
nothing metely frutelesse with a leu-
de frere to rayle. So came it than
to passe / that Luther at laste / percey-
uyng wyle men to espyc hym / lerned
men to leaue hym / good men to ab-
horre hym / and his frantike fauou-
rers to fall to wzacke / the nobles and
honest people in Almaygne / beyngē
taught by the profe of his vngraty-
ous practyse / moche moze hurt & mys-
chefe to folowe therof / than euer they
loked after / deuyled a lett to vs writ-
ten / to abuse them and all other naty-
ons / in suche wyle / as ye by the cōten-
tes therof / herafter shal well pceyue.
In whiche he sayneth hym selfe to be
enformed / that we be tourned to the

A. b. fauour

fauour of his secte. And with many
flaterynge woꝛdes/ he laboꝛeth to ha-
ue vs content that he myght be bolde
to write to vs in the mater/ and cause
of the gospel: And therupon with-
out answeꝛ had from vs / nat onely
publysshed the same letter and put it
in print/ of purpose that his adheren-
tes shulde be the bolder/ vnder y^e shad-
dowe of our fauour / but also fell in
deuyce with one oꝛ two leude p^{er}sons/
borne in this our realme/ foꝛ the tran-
slatynge of the Newe testament in to
Englyshe / as well with many coꝛ-
ruptiōs of that holy text/ as certayne
pꝛefaces/ and other pestylent gloses
in the margentes/ foꝛ the aduaunce-
ment and setting foꝛthe of his abho-
mynable heresyces/ entendynge to a-
buse the gode myndes and deuotion/
that you oure derely beloued people
beare/ towarde the holy scꝛypture/ &
to enfect

to infect you with the deadly corrup-
tion and contagious odour of his pe-
stilent errors. In the aduopynge
wherof/ we of our especiall tendre ze-
le towarde you/ haue with the delibe-
rate aduyse of the most reuerende fa-
ther in god / Thomas lord Cardy-
nall/ legate de Latere of the see Apo-
stolyke/ Archebysshop of yorke/ pri-
mate and our Chauncellour of this
realme/ and other reuerende fathers
of the spiritualtye / Determynd the
sayde corrupte and vnttrue translaty-
ons to be brened / with further shar-
pe correction & punysshment against
the keepers and reders of y^e same / re-
kenyng of your wisedomes very sure
that ye wyll well and thankfully per-
ceyue our tendre and louyng mynde
towarde you therein/ and that ye will
neuer be so greedy bpon any swete
wyne/ be the gape neuer so plesaunt/
that ye

that ye wyll desyre to taste it / beyng
well aduertised y^e your enemy before
hath popsoned it.ouer this / where
as we before had intended / to leaue
Luther to his leudnesse / without a
ny further wrytynge: yet for the fru
stratynge and aduoyding of his ma
lycious fraude / wherby he entendeth
to abuse the worlde / with a false oppo
nion of our fauour towarde him / we
letted nat este sones / to write hym an
answere / of his more subtile / than
eyther true or wyse wrytynge. After
whiche letter wrytten and sente hym /
sithe we perceyued and considred far
ther / that he had by s^odrie false inuen
tions / laboured to sowe some of his
venomous seed amonges you / oure
welbeloued people / and hath besy
des that / sought the meanes to make
you beleue that he were bntreuely spo
ken and wrytten of / and that he is nat
marved

marved / noꝝ that he dothe nat wyte
oꝝ teche suche execrable heresyꝛ / as
men repoꝛte ȳ he dothe / whiche hym
selfe knoweth to be of suche a soꝛt / as
your good chꝛysten eares wolde ab-
hoꝛre to here: And foꝛ ȳ cause / wolde
foꝛ a begynnynꝛ / tyll he myght entre
in farther credence and fauour amon
ges you / bꝛing you in the mynde / by
the mouthes of some that sette foꝛ the
his maters / that he were neyther su-
che man as he is made / noꝝ saith such
thynges / as men saith he dothe.

¶ We therfoꝛe our welbeloued peo-
ple / nat wyllynꝛ you by such subtyll
meanes / to be disceyued oꝝ seduced /
haue of our especiall fauour toward
you / translated foꝛ you / & gyuen out
vnto you / as well his said letter wꝛit-
ten to vs / as our ansꝛ were also / made
vnto the same: By tye sight wherof /
ye may partely parceyue bothe what
the

the man is in hym selfe / and of what
sorte is his doctryne: whiche two thi
ges / if ye well pondre / ye shall soone
vnderstande his doctryne so abhomi
nable / y it must nedes make the man
odious / and shewe hym to be naught
were his lyueng in apparence neuer
so good / and the man him selfe of his
lyueng so openly naught & vycious /
that his open vices and boldely bo
sted wretchednesse / must nedes make
his doctryne suspected: And though
it bare as fayre a visage of holynesse /
as it nowe beareth a shameles open
face / of bolde presumption in synne /
farre ouer large / and in myschefe to
great and wyde sprede / for the good
bylar of Euaungelyke lyberte to co
uer it / but nat / as he wolde that you
shulde vnderstande it: Whiche thyn
ges by your wysedomes / our welbe
loued people ones perceyued / as in
this

this lytell worke I verily truste ye
shall/ I dout nat but your goodnesse
shall with goddes grace/ take suche
frute therby/ as shalbe to the confort
of youre soules / to the reioyse of all
good men/ to the lette of his mysche-
uous purpose/ and to youre eternall
ioye here after : And if you do (as I
trust verily ye wyll) nat descāt vpon
scripture/ noꝛ truste to moche youre
owne commentes and interpretaty-
ons/ but in euery doute that shall in-
sorge/ lerne the truthe and enclyne
to the same/ by the aduice of your pa-
storall fathers of y^e soule/ it shall nat
onely encoꝛage well lerned mē to set
foꝛthe and translate in to our mother
tonge/ many good thynges and be-
tuous/ whiche foꝛ feare of wꝛong ta-
kynges/ they dare nat yet do : but also
that ye/ by the good vse therof/ shall
take moche good and great spiritu-
all pro

all profyte / whiche thyng in you per-
ceyued / shall gyue occasyon that su-
che holy thynges / as yuell disposed p-
sons by false and erronyous transla-
tion corrupted / delyuer you to your
imynnent peryll & destruction / gode
men and well lerned may be parcase
in tyme comynge the bolder / truely &
faythfully translated / substancyally
biewed and corrected / by suffycient
authorite to putte in your handes / to
your inwarde solace and gostly con-
forte / to the full extirpation of all se-
ditionous errours / encrease of your de-
uotion and charitable faith to god /
establyshment of goddes grace / and
fauour towarde you / & therby good
wozkes with your dyligent endeuer
more plentuously springyng in you /
your synnes remysed & forgyuen you
by his mercy: ye shall nat onely in he-
uyn attayne those inestimable rewar-
des

des/ y your merytes can nat of their
own nature/ but of his lyberall good
nesse/ with vertue of his passyon de-
serue/ but also by your good prayers
and intercessyōs/ lyueng vertuously
in the lawes of god/ and this realme
cause soner vnyuersall peace in chri-
stendome/ to ensue & folowe: whiche
thing in erthe shulde be most despyed
of all true christēmen next after heuē/
to which place of ioy our lord sende
me with you/ where I had leuer
to be your seruaunt than
here your kyng.
Valete.

¶ The letter of Martyn Luther.

¶ Unto the most mightye and noble
prince/ lord Henry the. viii. kyng
of Englāde and of Fraunce/
his most benigne lord.
Grace

ORace & peace in Chryste Iesus
our lord and sauyour. Amen.
Nat withstādyng most noble kyng/
& excellent price/ y I ought of reason
to be afrayde / tattept your highnesse
with letts / whiche am well knowing
vnto my self / y your highnes is most
greuously displeased with my boke/
which I nat of myn own corage / but
by the instygation of them that dyde
nat well fauoure your highnesse / so
liff help & hastely set forth : neuerthe
lesse / I haue good conforzte & stoma-
ke to write / nat onely bycause of that
your kingly clemēcy / whiche is day-
lye so moche tolde of vnto me / bothe
by wordes & writyng / of very many
men / that seing you be your selfe mor-
tall / I can nat thinke you wyl beare
enemyte immortall : but also for as
moche as I haue by credyble psones
ben enformed / that y boke made out
against

agaynst me in the name of your high
nesse/ is nat the kynges of Englande
as crafty Sophisters wolde it shuld
seme: whiche/ whan they abused the
name of your highnesse/ cōsydred nat
in what peryll they put them selues/
by the sclaundring of a kyng/ and es
pecially aboue other / that monster &
cōmen hate of god and men / the ear
Cardynall of yorke / that pestylence
of your realm: Wherfore/ I am now
so sore ashamed / that it prketh and a
bassheth me to lyfte bp myne eye as
fore your highnesse/ whiche haue suf
fred my selfe to be with suche lyght
nesse moued agaynst suche & so great
a kyng by those woꝝkes of wycked
nesse/ namely being my self but dreg
ges and a worme/ whiche had ought
onely by contempte/ to haue been ey
ther ouercomyn or let alone: Also an
other thyng is/ whiche seriously cau
sed

sed me beyng neuer so byle / yet for to
write / bycause your highnesse begyn
neth to fauour the gospel / and were
nat a lytell wery of that sorte of vni
gratious folkes. Verily that was
gospel in dede / that is to say / gladde
tidynges vnto my hert: Wherfore / I
prostrate my selfe with these letters
vnto the fete of your highnesse / as hu
bly as I can deuoyce / and beseeche for
the crosse and honour of Christ / that
your highnesse wolde vouchsafe to
encline somthyng / and pardone me /
in whatsoeuer I haue offended your
highnesse / lyke as Christ prayed and
comaunded vs also / one to forgyue a
nother his dett: Moreover / if your
highnesse thynke it nat to be refused /
that I make out another booke / and
therin vnlay my former wrytyng / &
nowe on the contrary syde / honour
the name of your highnesse / please it
your

the faith

Handwritten signature: *John S. Smith*

the faythe of Iesu Chryste / sonne of
god: whiche for vs suffred / and was
raysed agayne / as witnesseth the gos
pell and the eppystols of the apostels /
for this is the heed and foundatyon of
my doctryne: vpon whiche affwarde
I buylde and teche charyte towarde
our neyghbour / obedyence vnto the
heedes and rulers of countrees / and
finally to crucifye the body of synne /
lyke as the doctrine of Christ comaū
deth: What yll is in these chapters of
doctryne: yet let the mater be looked
vpon / let it haue hearyng and iuge
ment fyrst: Why am I condemned /
neyther herde ne conuycte: Further
more / where I rebuke the abusyon of
popes / whiche teche other than these
foresayd chapiters / and nat onely o
ther / but also clene contrary / and in
the meane tyme leanyng them selve
vpon pōpe / money their belyes / ye / &
kyngs

kyngdomes/principalytees/ & euery
mannes rycheſſe / Dothe nat the very
cōmen people perceyue this & dāpne
it / and their owne ſelues be cōſtray-
ned to confeſſe it. Why do they nat a-
mende them ſelues and teche well / if
they wyll be without hate & blamer.
Alſo your noble maieſty ſeeth / howe
great princes in Almayne fauoureth
my partie / and thāked be god / wolde
I ſhulde nat be condempned / vnto
whoſe company and nombze / I pray
Chriſt he adde & adioyne your high-
neſſe / and ſeperate you from thoſe ty-
rannes of ſoules. Nowe / what won-
der is it / though Ceſar and certayne
princes be ſore agaynſt me. Dothe
nat natyons murmure agaynſt oure
lorde and his Chriſt. As the ſeconde
pſalme ſaith people ſtudy / kynges of
the erthe cōſpyre / and princes come
togyder / in ſo moche / y it is moze to
be mar

be marueyled at / if any price or kyng
fauoure & gospel / and I desyre with
all my hert inwardly / that I may o-
nes haue cause to reioyce & make con-
gratulatyon of this myracle in your
highnesse / and I pray god / by whose
fauour and assistece I write this let-
ter / that he so worke with my word /
that the kynge of Englande maye be
made shortly / the perfyte discypyle of
Christ / and professour of the gospel /
and finally / most benigne lord vnto
Luther. Amen. Some answere / if
it may lyke your highnesse / I loke af-
ter / mylde and benigne: At Wyttem-
burch / the fyrst daye of Septembre /
the yere of oure lord / a. M. D. xrb.

Most humble subiecte vnto
your regall maiesty / Mar-
tyn Luther / his owne hāde.

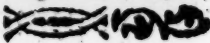
The an-

The anſwere of the moost
mighty & noble pryncce king he-
ry the. viii. kynge of Englaunde &
of Fraunce / Defenſor of the faith /
and lord of Irland: vnto the
letters of Martyn Luther.

2. B. 1. R. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Our letters wyrt-
ten the fyrst day of Sep-
tembre / we haue recey-
ued the. xx. day of Mar-
che: In whiche ye write
your selfe / to be sorie and ashamed /
that ye folgly and hastely / nat of your
owne mynde: but by the instygation
of other / suche as lytell fauoured me
dyde putte out your booke agaynst
me / with whiche ye knowe your selfe
that ye haue soore offended me / And
therfore haue cause to be i dredde and
shame

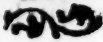
shame to write vnto me. That with
standyng/ye saye that ye be the more
bolde nowe to write vnto me/nat on-
ly bycause ye perceyue my benigne
suche/that cōsydyinge my selfe a man
mortall/ I wyll nat beare immortall
enmyte: but also / for as moche as ye
by credible enformation/ vnderstāde
that the booke put forth in my name/
for the assertyon of the Sacramētes
was nat myn owne/ but fraudulently
deuised by false Sophisters/ to myn
ignomy and rebuke/ and specially
by the Cardynall of yorke/ whom ye
call a monster/ odious to god & man/
and the pestylēce of my realme: And
therfore ye say/ that ye be nowe asha-
med to lyfte vp your eyen to me/ that
haue of lightnes so suffred your selfe
to be moued agaynst suche a kynge/
whiche natwithstādyng/ ye write y
ye be forced and compelled earnestly
to write

to write vnto me / bycause y I haue
nowe begon to beare fauoure to the
gospell / whiche is (as ye saye) ioy-
full tidynge to your herte / wherin
ye beseeche god to encrease me / that I
may with hole hert obey and fauour
the gospell : And y he suffre nat myn
eares to be occuppyed with the pesty-
lent voyces of those Serenis / which
can nothyng els do / but crye out that
Luther is an heretyke. 

¶ Ye write also / y ye wolde I shuld
consydre / that there can be no harme
in your doctryne / sith ye teche (as ye
say) nothing els / but onely that man
must nedes be saued / in the saythe of
Jesu Christ : And y vpon this founda-
tion / ye bylde charite to your neigh-
bours and obedience to your gouer-
nours / with the crucifyeng of y body
of synne : And in these ye desyre to be

B. ii. herde

herde/ moche marueplyng that ye be
condempned ynherde and vncoupyt:
Than after your accustomed maner
ye rayle vpon the churche of Rome:
boastyng y many princes of Almayne
take your parte / & that it is no mar-
ueyle/ though the Emperour & some
other plices and people pursue you/
but rather were it wonder / that any
wolde holde with you/ for as moch as
alwaye princes and people be (as ye
say) enemyes to Christ: wyll hyng
that ye myght ones se that myracle/
that by god workig with your good
wordes/ I myght be fully tourned to
be one of those that might fauour the
gospell/ and be a fauourer of yours:
Requyring and besechyng me/ in dy-
uers partes of your letter/ to pardon
you/ that ye haue offeded me by your
boke/ and osfryngc your selfe/ if it so
stade with my pleasure/ that ye wyll
write

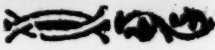
write & putte out another boke to my
prayse / recantyng and reuokynge all
suche wordes / as ye haue in your o-
ther boke wrytten to the contrary / as-
fyrming also / that no litell frute were
lyke to growe therof / if ye might ha-
ue leaue / at lyberte to write to y^e king
of Englande / cōcernyng the gospell
of god. ¶ These be Luther all thyn-
ges / whiche were in your letter con-
tayned: In whiche / as we right well
perceyue your couert fraudulent pur-
pose / so shall we on the othersyde / af-
ter our accustomed playnnesse (lest
your crafty wayes might abuse gode
symple folke) to euery poynte gyue
you trewe and open answe. 

¶ Where ye write / ye be ashamed of
your boke / wrytten against me / I am
nat. very sure / whyder ye saye trewe
therin : but of one thyng I am very
sure /

sure/that ye haue good cause to be a/
shamed/nat onely of that booke/but
also of a great meyny mo than that/
they beyng suche as they be:nothing
els cōtayning/but errours and heres/
syes/ neyther by reason noꝝ lernyng
proued/but onely by shamelesse bold
nesse affyrmed: Allowyng your selfe/
to be as gode oꝝ better authour/than
any afoze your tyme hath been/ oꝝ be
nowe. And as touchyng your boke
written against me/who so solycited
oꝝ prouoked you to put that forth/ra
ther semed to haue bē you yuell wyl
ler than myne/your boke beyng such
as the maker coude therof haue but
rebuke/and myn therby be moche ho
noured: Against which boke of myn
your boke declared/þ̄ ye coude fynde
no wyle worde to write/ noꝝ alledge
authour of substaūce against it/whi
che thyng is ynough (as I thynke)
foꝝ

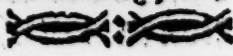
foz the reders oꝝ hearers to dyscusse/
whiche of vs is in the righter faith:
And although ye sayne your selfe/ to
thynke my boke nat myne owne/ but
to my rebuke (as it lyketh you to as-
fyme) put out by subtell sophisters:
yet it is well knowen foꝝ myn/ and I
foꝝ myne auowe it: and as foꝝ the re-
buke/ though ye dissimule it/ yet may
all the worlde well pceyue/ how mo-
che it fretteth your stomake: that nat
oncly my worke/ hath so hyghly to
myne honour ben approued of many
wyle and good men/ but specially of
that holy see Apostolyke also/ of whō
saynt Hierome rekened it suffycient/
that his faith were approued/ in whi-
che neuerthelesse/ if any good thyng
be/ I do ascrybe it to hym/ of whome
all goodnesse cometh/ and nat to me:
Howebeit/ this delyteth me nat a ly-
tell/ that as synple as my boke was
(foꝝ

(for I knowe well ynough myn own
imbecillyte) yet so moche moze feble
was your cause / that my boke for so
farre as it touched (that is to wytte/
the Sacramentes of Christes chur-
che) nat onely clene wyped away / all
that euer ye had blasphemously writ-
ten agaynst them befoze: but also / all
that euer sythens ye pnyciouly haue
written against them / and droue you
to the wrytyng of that furious boke/
by whiche all the worlde well pcep-
ued / that ye were for angre fallen (as
who saith) in a very fransy: In whi-
che boke / all wytte / lernyng / and ho-
nesty forgotten: ye nothyng alledge/
but mere scurrilyte / furious babling
bzaulyng / and conuptionous raylyng:
Where as I refelled your erronious
opinyons (nat without charyte and
labour of your amēdement) by effe-
ctuall reason and euydent scrypture:
nat

nat interpreted after myne owne fan-
talpe (as ye do by yours) but by the
olde holy fathers of Christ's church/
nat medlig therin / with any of those
whom ye call Sophysters / which be
men in dede / good / vertuous / & con-
nyng: Whom ye therfore call Sophi-
sters / bycause that euery substantiall
reason / by which they confoûde your
foly / ye wolde were enfamed / vnder
the name of sophistry. 

And where as your pestilent tong
is so leude to rayle / vpon the most re-
uerende father in god / the lord Le-
gate / Cardynall of yorke / our chefe
counsailour & chaunceller / it greueth
hym lytell (I wot well) to be rayled
vpon / with þe blasphemous tōg / that
rayleth and rageth against Christes
hole church / his saynt / his apostels
his holy mother / and hym selfe / as it
euy^s

euidently (as well by many partes
of your pestylent bokes/ as by the fu
rious act of your faction) appereth:
And his fatherhode now is & shalbe
so moche in more cordyall fauoure
with me/ In how moche I parceyue
hym to be the depar in the hated of
you/ or other suche as ye be: Whome
where ye call the pestylence of my re
alme/ I purpose to gyue you no reks
nyng / what manyfolde good frute
my realme & I receyue by his fayth
full dilygence/ labour/ traueyle/ and
wysedome: Howbeit/ all other thyn
ges set a parte/ it well appereth/ that
his fatherhode is in this one poynt/
to my realm/ very good and holsome
in that he conformable to my mynde/
and accordyng to my comaundement/
studiously pourgeth my realme from
the pestylent contagion of your facti
ous heresyes: With whiche among/
there

there entreth come in to my Realme
right sicke / out of such place as your
vnholsome bꝛethe hath enfecte / whō
as they haue be founden / we haue by
the holsome and good diligēce of the
said most reuerende father / nat only
kept of from thenfecting of our owne
people / but haue also with right cha-
ritable handelyng / holpen and cured
them: For as for our owne subiectes
we trust in goddes help / haue & shall
haue / lytell faithe in your erronyous
opinyōs / what soeuer hope ye be put
in / eyther by other wayes / or by one
or two freres apostataes / run out of
our realme / raignyng in ryote & vn-
chrystye lyberte with you / of whome
we reckon our realme so well rydde
that if there were any mo suche here
(as we truste there be nat many) we
wolde ye had them to. 

It is

It is a gladde tidynge to yowre
hert/ye say/that I now haue begon
to beare fauoure to the Gospell / as
though I had neuer fauoured y^e gos
pell before: Howbeit y^e I haue nat so
late (as ye make so) begon to loue &
reuerently rede the Gospell / though
ye lyst to dissymule it: yet/ ye ryght
well perceyue / by that I haue all redy
by the playne gospell disproued euery
dely / some of your pernitions here
lies/ wherby ye well fynde/ that this
is nat the fyrste tyme that I haue en
termedled me with the said gospels/
Wherfore wete ye well / the Gospell
longe hath been/ and euer shalbe/ my
chefe study/ as the doctryne most hol
some to euery man that wyll/ in y^e stu
dy therof/ vse away contrary to that
that ye do: Whiche in the interpreta
tion therof/ vse to folowe your owne
fantasticall inuention/ agaynst all the
worlde

woylde besyde/ contrary to the coun-
sayle of the wyse man/ that saythe:

Sonne / I can nat vnto thyne owne
wyt/ nor take nat thy selfe for a wyse
man: But as for me / I well knowe
and knowledge/ that I am vnable of
my selfe to the vnderstādyng therof/
and therfore calling for goddys helpe/
most humbly submyt my selfe to the
determinacion of Chrystes churche/
and interpretations of the olde holy
fathers/ whom his goodnesse plentu-
ously lightned with lernyng/ illum-
ned with grace/ furnished with faith
garnysshed with good workes/ and
finally / with many myracles declar-
ed their saythe and lycence to lyke
hym: Where ye on the contrary fynde/
settyng all these olde sayntys at nought/
and byllanously blasphemynge their
memories/ procurynge the detraction
of their honour/ lest the reuerence and
estymacion

*Sil ne imito
ris prudentie
me et ne sapie-
ens videri ve-
lis in oculis
tuis.*

estimation of their holy lyues shulde
stande in your lyght/ admyt no man-
nes wyt but your own (which onely
you admytte in all thing) and defens-
dyng a manyfest foly for wysedome/
an open false heresy for a truthe/ haue
nothyng els to stande by / but onely
crye out that the scripture is euydent
for your parte : and that all that euer
toke it other wyse / were but fooles :
Were they neuer so many / neuer so
wyse/ neuer so well lerned/ neuer so
holy : And whan ye haue thus well &
worshipfully quyt your selfe in wor-
des/ than instygate and set out rude
rebellious people/ vnder pretexte of
Euangelicall lyberte/ to run out and
fght for your faction. 

If any man had so lytell wytte to
dout/ which of these two ways were
the better/ yours nowe newe begon/
or the



oz the faythe of the olde fathers : our
Sauour putteth vs out of doubte/
where he saythe: By their fruytes ye
shall knowe them: For of the no man
douteth/ but they were good me and
of holy lyueng/ seruyng god/ in fas
tyng/ prayer/ and chastyte: And all
their wrytyng full of charyte/ and of
you/ men dout as lytell/ whan they se
that all your doynge began of enuy &
presumption/ procedeth with rācoute
and malyce/ blowen forth with pride
and baynglozie / & endeth in lechery:
And therfore/ cloke ye neuer so moch
your doctryne / vnder the pretexte of
euangelycall lybertie: nat withstan
dyng / that I knowe howe I klendze
myne owne lernynge is / yet it is nat
so I klendze/ that ye can make me be
leue that ye meane well/ whan ye spe
ke fast of y spirit/ and fall all to the
fleshe: Whan ye make / as ye wolde
exhort

*Ex fructibus
eorum cognos
cetis eos.*

exhort all the worlde to lyue after the
gospell/ and than exhort me fro cha-
стыte/ to which the gospell effectually
counsaileth : and forsake your selfe/
your bowed chastyte/ promysed and
dedycate to god/ to the keepynge and
obseruaunce wherof/ all holy scryp-
ture byndeth you. :  : 

E ye write/ that ye be ashamed to lift
vp your eyen to me / for that ye shuld
of lightnesse suffre your selfe to be so
fore moued by thinstigation of yuell
folke to write such a boke agaisnt me:
but I moche marueyle in good faith
that ye be nat i earnest ashamed/ to lift
vp your eyes and loke / eyther vpon
god or good man/ that haue suffered
your selfe by the deuyls instigation/
to fall in that lightnesse of wyt/ that
for the folly of your flesshe/ ye beyng
a frere haue taken a Nonne : & nat
onclp

onely byolate her. (whiche if ye had
done among the olde Romayns that
were paynyms/ she shulde haue been
buryed quicke/ & ye beaten to dethe)
but also which moche worse is/ haue
opely married her/ & by that means o-
penly abuse her in syn/ with the won-
der of the worlde/ and abhomyable
contempte/ as well of the sacrament
of Matrimonye / as of youre bothe
bowes of chastite. And that worst is
of all/ where ye shulde be ashamed &
sorre for this heynous dedes/ in steede
of repentaunce ye take thertn pride/
and so farre be fro the desyre of for-
gyuenesse of your owne synne/ that
ye by your bookes / exhorde other vn-
chrystes therto.



¶ And in this doyng/ it is no mar-
ueille/ though ye wolde that men had
no reuerence to the olde holy fathers

¶ For

Monentibus
nō solum nu-
bere/ sed etiā
velle damna-
bile est.

foz who so beleue þ they were good
must nedes perceyue þ ye be nought
whiche bothe teache and do so many
fessly the contrary/ of their dede/ and
doctryne. foz who can lyke a freres
marpage/ if he sette ought by saynt
Hierome: foz to thē that hath bowed
chastite/ saith this holy man/ it is dā-
nable/ nat only to wedde in dede/ but
also to wyll oꝝ wyll he it. Kede well
his Epystell wꝛitten to the Nonne þ
was gotten with chylde/ & his other
to the Deacon that dyde that synfull
dede: And therin/ & in other lyke let-
ters and holy wꝛiting of olde holy fa-
thers/ lerne to repent your owne fau-
tes/ rather than in making bokes foz
the Defence of your vnexcusable syn/
to drawe by your yuell example & vn-
gratpous counsaile / moze wretched
company with you to the deuyll.

ye that

Ye that so moche boast your selfe of
holy scripture / I marueyle ye can let
so lytell by your bowe / whan ye rede
therin this holy sayeng: If thou ha-
ue any thyng bowed to god / delay
nat the perfozmyng therof / for an vn-
faythfull promyse displeaseth god.
Rede ye nat also there these wordes:

To your lord god make ye bowes/
and fulfyll the: What say ye by these
wordes / whan thou hast made a bowe
to thy lord god / come of and pfozme
it: for thy lord god wyll haue a rek-
nyng therof. And if thou dye / it wyll
be layde to thy charge for a syn: But
ye reken I trowe / holy bowes of fa-
styng and chastyte / scruple cerymo-
nies of Moyses lawe / for your wri-
tyng and lyueng / semeth to reken the
Euaungelycall lybertie of the newe
lawe / to stande in lyueng after lykig
but the prophete I saye sayde / that in

C.ii. that

*Si id uouini
deone mores
ris reddere
displicet enim
deo infidelis
promissio.*

*Nonne red-
dit / dñs deo
vestro.*

*Quum vo-
rum uoueris
dñs deo tuo
non tradabis
reddere: quia
requirit illud
dñs deus tuus
et si mortuus
fueris reputa-
bitur etiam tibi
in peccatum.*

In die illa vo-
ta vouebit do-
mō et soluet.

that tyme (meaning y tyme of Chri-
stes lawe) they shall bowe bowes to
our lord and perforce the/ shewing
that bowes shulde haue in Chri-
stes lawe more strength & be better kept/
than in the olde lawe: Wherof god
shewed example/ whan he toke ven-
geaunce vpon Ananias and his wyfe
for that they had broken their bowe
to god/ i keepyng asyde some of their
owne moncy/ Wherbpon holy saynt
Gregorye/as though he myght seme
to speke to your lēman and you (for
weddig was it none y ye were wed-
ded with) saythe in this wyse.

Ananias deo
pecunias vo-
uerat / quos
post victus p-
suatione dia-
boli subtraxit
Sed qua mor-
te mulctus est
scis. Si ergo
ille mortis pe-

Ananyas bowed money to god/ whi-
che he afterwarde ouercomen by the
deuylls enticement withdrew/ but
what dethe he was punysshed with
thou knowest. Than/ if he was wo-
thy dethe/ that toke away fro god a
gayn/ that money that he gaue hym:

Consy-

Confyde/ howe great peryll in god
 des iugement thou shalt be worthy/
 whiche hast taken fro almighty god/
 nat money/ but thyn owne selfe/ whō
 thou gauest vnto him/ whan thou to-
 kest the habyte of a mōke. What saye
 ye Luther? What saythe your leude
 lēman to this? If ye knowleged yor
 synne for synne: If ye were for your
 synne sozie/ though yefyll by fraylte
 yet were there hope of amendement/
 as was in Mary Magdalene/ Da-
 uid/ and many other: but now what
 hope is there of you / if ye persyst in
 the defence of your fault/ with the bo-
 styng of your leudnesse/ whan ye call
 your vyce vertue / & the vertue vyce/
 Fall ye nat in this doing/ Depe in the
 maledyction / that I saye spake of/
 whan he said: Wo may ye be that call
 good yuell and yuell good / puttyng
 darknesse to be lyght/ and light to be
 darknesse/

niculo dignus
 fuit / qui eos
 quos dederat
 nummos deo
 abstulit. Con-
 sidera quanto
 periculo in de-
 iudicio vi-
 gnus eris qui
 non nummos
 sed temetipsum
 deo omnipotenti
 cut te sub mo-
 nachali habi-
 tu donaueras
 subtraxisti.

Ecce qui dicit
 bonum malum/
 & malum bonum/
 ponentes tene-
 bras lucem/ et

in tenebris
amarū indul-
ce/et dulce in
amarum.

Darknesse/ bytter for I wete/ & I wete
for bytter. Now whan ye regard all
these scriptures nothyng / whan ye
wrest them to your vnreasonable ap-
petyte/ whan ye contempne the inter-
pretations of holy fathers therupon/
whan ye set at nought their holisome
doctryne/ confermed by their vertu-
ous lyueng/ and against all these/ set
your owne sensualityte/ and with brus-
tall reasōs/ rayle agaynst all bowes
(so manifest and heynous an heresy/
that there neyther hath been herde a
greater or a more open) yet ye pray
god that he suffre nat myne eares to
be occuppyed with the pestylent voy-
ce of those Serenys/ whiche can no
thyng els/ but crye out that Luther
is an heretyke. Where/ as I knowe
in this behalfe no greater Serene/
than your owne workes / whiche al-
most crye nothyng els in myn eares/
than

than that Luther is an heretyke: so
farforthe: that I moche marueyle
howe ye maye for shame saye to me/
that ye teache nothyng/ but that the
saluation of man muste nedes a ryse
by the faith of Iesu Christ/ the son
of god/ that for vs suffred his passion
and rose agayne/ and that vpon this
foundation/ ye buylde and teche cha-
ryte towarde oure neyghbours/ and
obedyence towarde the rulers/ & the
crucifyeng of the body of synne.

¶ Wolde god Luther/ y these wordes
of yours were as trewe/ as I knowe
them for contrary: For what charite
bylde you vpon fayth/ whan ye teche
that faythe alone without good wo-
kes suffyleth: For albeit that in your
booke made agaynst me/ waryng for
shame halfe wery to here therof: ye
layde to my charge/ that I dyd ther-
in mylse

Sacrilegium
est et imple-
re Velle deo
placere per
opera/ et non
per solam fi-
dem.

Ita vides q̄
dñes sit ho-
mo christian⁹
sive baptisat⁹
qui etiam vo-
lens non pos-
test p̄dere sa-
lutem suam
quantiscunq;
peccatis nisi
nolit credere.

in mylle repozte you/ yet by dyde nat
onely make none erthely anf were to
your owne wordes / whiche I layde
to your charge / openly prouynge in
you/ that detestable heresye: but also
sayd the same agayne in the selfe bo-
ke/ In whiche ye pretende your selfe
to haue ben wrogfully charged ther
with before/ sayeng: That sacrilege
it is & wickednesse/ to haue any wyll
to please god by good workes / and
nat by onely saythe: whiche wordes
be as open/ as those that ye wrote be-
foze in Babylonica / where ye write
this sentence. Thus thou seest (saye
ye) how riche is a chrystenman/ oꝛ he
that is baptysed/ whiche though he
wolde/ can nat lese his saluation/ by
any synnes / be they neuer so great:
but if he wyll nat beleue / foꝛ no syn
can dampne hym / but onely lacke of
beleue/ foꝛ as foꝛ all other synnes/ if
there

there stande styll oz cōe agayn faithe
 and credēce in goddes promyse / that
 god made to his sacrament of Bap-
 tyme / they be supped bp in a moment
 by the same faithe. These wordes of
 yours shewe so manifestly what ye
 meane / that there neyther nedeth noz
 boteth any glose : It can receyue no
 colour / but that contrary to Christes
 wordes / the waye is strayte and na-
 rowe that leadeth to heuyn / ye / with
 your Euangelycall lyberte / make a
 brode and easy waye thyder / to wynn
 you fauour of the people / teachynge
 that it shalbe ynough to beleue god-
 des promyse / without any labour of
 gode workes / whiche is farre fro the
 mynde of saynt Paule / whiche tea-
 cheth vs a faith that worketh by loue
 and also sayth . If ye be in the faithe
 of Christ proue you y^e : whiche profe
 can nat be / but by good workes : For
 as scrip^t

*Nulla enim
 peccata cum
 possunt dam-
 nare nisi sola
 incredulitas /
 cetera omnia /
 si radeat vel
 stet fides in
 promissionem
 diuinā bap-
 tismo factam /
 ī momento ab-
 solbenter per
 eandem fidē.*

*Angusta est
 via que ducit
 ad celum .*

*Si estis infide-
 les christi vos
 ipsi probate.*

though he wolde neuer so fayn (how
vngnatiuus soeuer his dede be) cā nat
be damned / but if he will nat beleue:
thā if this were true / there shulde no
mā nede to fere god no maner away
neyther by fere of his iugement / noz
iust punishment / noz by initiall oꝝ fi
lyall. For what nedeth a man to fere
god / if onely beleue maye saue hym /
oꝝ what boteth a man to feare hell / oꝝ
to labour for heuyn / oꝝ to fere the dis
pleasure of almighty god / if a bare
faith may saue his soule. And also /
where as ye put clere awaye by your
assertions / all feare of goddes iuge
ment from the induction of the sacra
ment of penance / & wolde that only
by loue we shulde attayne the same /
herein ye wolde do great wronge to
all synners / though ye by your woꝝ
kes pretende the fauour / for ye wolde
take awaye one of the best meanes to
attayne

Ad quem res-
piciam dicit
offis nisi ad hu-
mitem & quie-
tum et timens
et sermones
meos.

attayne þ very pꝑyt loue of god / whi-
che loue in hym selfe / encludeth a cer-
taine feare. And I feare me / that in
the pylgrimage of this present lyfe /
loue is right sylldome very sure if we
sette asyde all feare / & make our selfe
to sure: For as holy scripture saith:
Unto whō saith our lord shall I lo-
ke / but vpon an hūble man & a quiete
and hym that dꝛedeth my woꝛdes / by
whiche appereth well / that without
dꝛede of goddes woꝛdes / he wyll nat
loke vpon a man: wherunto well ac-
cordeth the woꝛdes of scripture / whi-
che saith: But if thou holde thy selfe
contynually in the feare of god / sone
shall thyn house be subuerted. Thus
may ye se Luther / what soeuer ye say
feare may nat well in this worlde be
foze boꝛne / but if we wolde haue god
tourne his face from vs / & our house
ouer turned vpon our heed / & surely
in scryp

in scripture / who so that redeth shall
well fynde that the giftes and callyn
ges of god be dyuers / and in sondre
wayes deuyled / amōges whiche / ser
uyle drede is one / and yet all to one
ende / without whiche meditations &
meanes / the synner can nat alwayes
attayne at the fyrst / that perfite chari
te that causeth saluatyon . Wherefore
what woſe counsaile can ye gyue to
synners / thā to aduise them to leaue
those remedies & meanes / by whiche
they may be pulled from syn / & grati
ously drawen to god : And of trouthe
there is nat lightly any other waye /
by whiche mē be drawen moze often /
noꝝ yet in the begynning moze strōg
lye / than by that feare that is caste in
to the hert / by the depe cōsyderation
of the terrible paynes of hell / which
thyng was the very cause / foꝝ which
our mercyfull sayour dyd cast that
feare

Timete eſſi / d
qui occiderit
habet poteſta
tem mittere i
gehennam.

Timor expel
lit peccatum.

Qui ſine ti
more eſt / non
poterit iuſti
ficari.

feare before the epen of his blessed a
poſtels / whan he ſaid vnto the: drede
hym / whiche whan he hath kyled /
hath alſo power to caſt into hell / and
therfore whā this was ſaid to y apo
ſtels / let no mā thike this fere a thige
of ſo lytell weight to ſely ſymers / &
nat yet ſo verily peny tentes in dede /
as deuilyng therbpon and goyng a
bout to be . To whome / what can be
more holſome than feare / whiche as
ſcripture ſayth / putteth ſyn out / and
he that is without fere / can nat be iu
ſtified . And ye wolde haue feare of
goddes iugement and punyſſhment
nat onely taken fro contrityon / whi
che is the moost cōmune waye y dra
weth men from ſynne: but alſo to the
ende / that men ſhulde in ſynne pre
ſume vpon their ſaith / ye wolde ha
ue all feare taken fro the loue of god
where as holy ſcripture rekeneth fea
re / away

re/ away to attayne the loue of god/
 for he saithe. The feare of god is the
 begynnyng of loue/ye and also thret
 neth (as I haue sayde) that excepte
 thou kepe thy selfe cōtynually in the
 feare of god/thyne house shall soone
 be subuerted. The scripture besydes
 this well declareth also/ howe great
 strength feare hath towarde saythe/
 whan he saythe: they that feare god
 wyl belcue his worde/and they that
 feare hym / wyl seke and enserche/
 what thynges stande with his pleas
 sure. And yet ouer all this/holy scrip
 ture teacheth vs/that wisdom also
 taketh his begynnyng of feare/for he
 saithe: The begynnyng of wisdom
 is drede of god. Lo Luther/ here ye
 se that feare whiche ye set so lytell by
 the holy scripture (by whiche ye mas
 ke/ as though ye set moche) toyneth
 nat onely with wysedome and faith/
 but

*Timor domini
 est initium dis
 clectionis.*

*Qui timet do
 minū nō erit
 in credulū ver
 bo illius/ q̄tū
 ment inq̄rent
 que beneplā
 cita sunt ei.*

*Initiū sapien
 tiæ timor dñi.*

but also to loue / Durig the tyme that
 we wādre in the pilgrymage of this
 worlde / and nat without good cause
 For surely / whan a man is by þe feare
 of goddes iugemēt withdrawen frō
 the folowynge of synne (whiche toure
 neth his mynde from god) he is & ne
 des must be the more fyt / bothe to lo
 ue god and be loued of him. For whi
 che cause / the holy prophete Dauid /
 perceyving the great profyte of that
 necessary feare / hertely prayed god /
 that this feare might nat onely be set
 hym: but also strōgly with his grefe
 and payne stricken into hym / crieng
 to god in this wise. Wote oʒ fasten in
 my fless he thy feare / for I haue been
 a ferde of thy iugemētes: so sheweth
 he / that he hath nat onely feared god
 des iugementes / but he despyzeth also
 to haue that drede depely fastened in
 his hert. And wherto wolde god haue
 ue gyuen

Confige in ti
 more two care
 nes meas a
 iudicis enim
 this timet.

Confige in ti
 more two care
 nes meas a
 iudicis enim
 this timet.

ue gyuen vs warnynge of hell / and
threten vs therewith / except the feare
therof shulde haue been / as it were a
bytte or a bzidell to refrayne vs from
synne / and to brynge vs and p̄serue
vs in charite / and his fauour. Where-
fore / lithe it is euydent that ye take a
waye this feare / and openly write a-
gaynst good woꝝkes / contempnyng
in penytentes all satisfaction: Howe
shamelesse are ye to write ȳ ye vpon
faith do edify charite / whan as I ha-
ue expꝛessly pꝛoued by your owne wri-
tyng / that ye bylde vpon your faith
right nought but yuell woꝝkes / in te-
ching that onely faith alone suffiseth
and manifestly cōtempne good woꝝ-
kes / and gyue boldnesse largely to
woꝝke yuell without feare / techyng
that saythe alone shall suppe by all
our synnes / namely as ye desyne yoꝝ
faith / where ye say that faith can nat

*Sides esse
nullo modo
poteſt niſi ſi*

D be in

vltar quedā
et indubitata
opinio qua ho
mo certus est
super omnem
certitudinem
se placere deo
se deum habe
re propitium
et ignoscētem
in omnibus q̄
fecerit aut gel
ferit.

Frustra sibi
de sola fide
blanditur/qui
bonis morib⁹
non vtitur.

be in no hope/ but if it be a certayne
lyuely & vndouted oppnion/ by whi
che a man is certayne aboue all cer
tayntie/ y he pleaseyth god/ & that god
hath hym in fauour / and pardoneth
hym in all that euer he dothe/ by whi
che wordes ye cōmaūde an high pre
sumptuous fayth/ wylling men to re
ken and accompt them selfe/ nat only
sure of goddes fauoure / but also so
highly in his fauour/ that they maye
be bolde to offende hym / as thoughe
he wyll for mannes onely fayth/ par
done and forgyue all their fautes.
And yfuche a faithe wyll/ as ye wrot
in Bablonica/ suppe vp all their syn
nes/ which fayth is cōtrary to y/ whi
che olde doctours teche: for holy Iſo
dore saith/ that man whiche wyll nat
vse no good dedes/ doth folishly flat
ter hym selfe with a bare faithe. And
also saint Augustyne affyrmeth/ that
faythe

faythe beareth his name in latyne of
 two syllables / the one belongeth to
 the dede / the other to the sayenge. **I**
 as ke **y** saith **sait** Augustyne / wheder
 thou beleuest or nay / thou ans werest
 ye : than do as thou sayest / and than
 hast thou faith. But what auyleth
 to lay you the wordes of your auou-
 ry saynt Augustyne / out of whose or-
 der ye be ronne in apostasye: Wherto
 shulde **I** lay you the auctonite of any
 of the olde holy fathers / whom ye set
 tyng all at nought / Dare boldly con-
 tende and affyrme / that there is none
 other way to faith / nor that faith is
 none other maner thyng / but suche
 as ye defyne wronng / which yout wro-
 ge defynition of faith / albeit ye wold
 haue it bere a cloke and be taken / as
 though it were formed and perspyed
 with charite / yet shall ye neuer make
 any man that knoweth **y** right fayth

D.ii. of

*Fides appella-
 ta est ab eo/
 q̄ fit due sylla-
 be sonant quib̄
 dicitur fides/
 prima a facto
 secunda a dic-
 to. interrogo
 te ergo utrum
 credas dicis
 credo fac qd
 dicis et fides
 est.*

**Qui diligit
deū/mandata
eius habet et
seruat.**

of Christ in that poynt to beleue you
whan you make your faith/care so ly
tell for good workes / and so lightly
suppyng by all synnes/ that it must
nedes gyue all myscheuous bntzif
tes a great audacite and boldnesse of
vngratious lyueng: For vpon the o
thersyde/ the blessed Apostell saythe:
in them that are of age/ the very true
faythe is that / whiche worketh with
loue: And saynt Johan also saith/he
that loueth god / hath and obserueth
his cōmaundementes/ so after bothe
their myndes/ the one of faith the o
ther of loue/ ye must of necessitye (as
holy scripture saith) Declýne from
puell and do good/and nat to rest in
that idell and arrogat faith/by whi
che ye thynke and ymagen your selfe
sure and certayne/ aboue all certayne
te/that god is well pleased with you
and eyther approueth or pardoneth/
all that

all that euer ye do : For if that were
 so that hole man Job / whiche was of
 goddes owne mouthe called so good
 and rightuous / that there was none
 lyke him in the erth / wolde neuer ha
 ue been so tymorous and fearfull / as
 to haue sayde : I feared all my wor
 kes / well wyttynng that thou sparest
 nat the synner.

*Erebar om
 nia opera mea
 sciens / q non
 parceres des
 linquenti.*

Nowe where ye write that saythe
 must be lyuely / that graunt I well /
 but how can it be lyuely without lo
 ue / & he loueth nat god / as the Gnan
 gelyst saith / that kepeth nat his com
 maundementes / no he that is of age
 kepeth nat the comaundementes / that
 labourerh nat in good work : Where
 vpon it well and consequently folo
 weth / y your faith setting good wor
 kes at nought / can in no wise be lyue
 ly / but must nedes be suche a faith / as
 saynt

*Fides sine
operibus mor-
tua est.*

*Yugum meum
suauē est / et
onus meum
leue.*

Saynt James the apostell reproceth/
where he saith: Faith without good
workes is deed. Ouer this / if that be
trewe that your selfe affyrme in your
sermons of the preceptes / that godd;
cōmaundementes / namely the nyynth
& the tēth can of no man (be he neuer
so good) in any maner wyse be kepte
contrary to y / that Christ seemeth to
meane / where he sayth: My yoke is
soft and easy / and my burden light /
but as I said / if ye say true y goddes
cōmaundemētes can in no wyse be kept
& god is nat loued / but if his cōmaū-
demētes be kept / noz lyfe is there non
in faith / except y god be loued / se ye
nat now y of your owne word; ye fal
agayne to the fyrst poynt / that faith
whiche (as ye say) must nedes be ly-
uely / ye bring it in to suche case / that
it must nedes be deed / but your entēt
may facilly be preyued: For as your
wozkes

workes do shewe/ ye wolde eyther y
 men shulde presume to beleue y faith
 were as an instrument to puke men
 to synne/ and to gyue them boldnesse
 that faith shall suppe vp all their syn
 nes/ how great soeuer they be/ to the
 entent that men shulde neglect good
 workes/ and remayne in high presump
 tion/ whiche is contrary to scripture
 whiche saith: O most wicked presump
 tion/ wherof were thou made/ o2 els
 ye sette it in that high pricke/ though
 with imptinate termes/ whiche fewe
 o2 none can attayne vnto/ bringynge
 in therby me in to desperation/ to the
 entent that desperation ouer rooted/
 all care of good lyueng layde aparte
 they shulde ron out at large/ in to all
 kynde of vytiuousnesse / and than ye
 myght saye by them/ as saynt Paule
 saythe/ ad Ephe. They dyspeyryng/
 haue gyuen them selfe to lechery/ and
 the woꝝ

Descriptio
 neq̃ssima vna
 de creata es.

Desperantes
 semetipsos
 tradiderunt im
 pudicitie in

operationē
munditie ois
in auariciam.

Non credit
frustra erroze
decept⁹ quod
aliquo pecto
redimendus
sit.

the workyng of all vnclennesse / whiche
the thyng ye procure vnder pretence
of lyberte. And also the sayeng of ho
ly Job / whiche saith to desperate fol
kes: he beleueth nat vainly deceyued
by tccoure / that he shulde be redeemed
by any price / wherby men maye par
fitely perceyue your doctryne & prea
chyng expresse naught / which wolde
gyue to men no meane way in faythe
but eyther that / whiche the blyndest
maye perceyue naught / or that waye
whiche the best can scarce attayne /
noz neyther by the one waye noz the
other / nothyng els procure or go a
bout / but to fynde the meanes / that
eyther the boldnesse of faith optay
ned / or the dyspeyre of optaynyng
might driue men in to a bolde lyber
te of leude lyueng / whiche is the on
lye thyng that ye labour to bringe in
custome / vnder y name and cloke of
Euan

Euangelycall fredome. And this is
the charyte / that ye buylde vpon the
foundatyon of your deed faith.

Nowe where ye write / ꝑ ye bylde
vpon your faith obedyence towarde
gouerners / who seeth nat howe shæ
lesse an vntrouth ye write theri / whā
there is no man but he knoweth how
obstinatly ye teache / that no chrissten
man can be boūden by any lawes / of
which the gouernours be ministers /
And also how ye sette at naught / all
the holy generall counsaills that euer
haue ben of Christes churche: For ꝑ
execution of whiche / your vngraty-
ous heresy / ye with other detestable
heretykes / brenned vp the holy Can-
nōs / with open derision and rude vp
landisthe people by you incensed / ha-
ue rysen in plūpes agaynst their go-
uernours / to their owne destructyon
and

and your shame. 

Howe can ye for shame say that ye
buyldē vpon your faith the crucify-
eng of the body of syn/ whā ye bylde
vpon your deed faith/ the negligence
of prayers / the vilypensyon of holy-
dayes/ the cōtempt of fastyng dayes/
and finally all thyng in effecte/ whi-
che christen men by the cōmaūdemēt
of Christ/ and ordinaunce of his holy
churche/ crucifye the body of syn by.

Also howe can ye say/ that ye teche
and exhorte men to crucifye the body
of synne/ whan ye teache that synfull
heresy / that man hath no power nor
lybertie in his wyll/ to do any good
with all; for who shall study to do a
ny good/ or care what yuell he dothe
that were ones thoroughly perswaded
in hi selfe/ y he neyther can any good
thyng

thyng do by hym selfe/ noz woꝝkyng
with goddꝛ grace any thyng to do to
warde it/ noz that in any yuell woꝝke
his owne wyll dothe any thing at all
but the necessyte of goddes wyll woꝝ
keth all togyder/ whiche he can ney
ther let noz further. This heresy/ the
very woꝝst that euer was/ and moost
hyghly touchyng the iustyce of god/
seemeth to be the very rote/ wherof all
other myscheuous demeanour & out
rage of your bngratious faction spꝛi
geth/ whose boldnesse and temerYTE
ye arme with the excuse of goddes oꝝ
dynaunce/ and ineuYtable necessyte/
and thus you wold apꝛoue your false
opinyons/ settyng forthe & pꝛechyng
some certayne places of scripture ob
scurely wꝛitten/ extorted by you/ for
your purpose/ some clere agaynst you/
which ye neuertheles without shame
cōtende that they make for you/ wher
fore/

foze I marueyle greatly (if you had
eyther wytte oꝛ shame) ȳ you durste
haue that boldnesse/ to afferme ȳ ab/
hominable and vnreasonable heresy a
gaynst the doctryne of so many good
men/ of so many wysemen/ of so ma/
ny cōpnyng men/ of so many holy men
against the hole consent & agrement/
nat only of Chyistes holy church/ fro
the begynnyng therof to this daye/
but also / agaynst all cōmune reason
of all the hole worlde / fro the fyrste
creatyon of the worlde hytherto (sa/
uyng that of late Wycclyffe began it
afoze you) and against innumerable
places of holy scripture / manifestly
shewyng the contrary/ to your oppo/
nyon/ wherunto ye can set no colour
of which/ sithe they be so ryfe & thicke
in euery parte of scripture/ in bayne
were it here to bring you many/ ther
foze one oꝛ two shall suffice for a sam
ple.

ple. For what can be more open than
these playn wordes / I haue set before
you lyfe and dethe / good blessinge &
maledyction / chose therfore lyfe that
þ mayst lyue / & thy pgeny also: what
electyon is there / I pray you / where
liberte lacketh : howe stādeth choise
with necessitye : In lykewyse / where
it is openly sayde vnto man by god /
puttyng bothe good and badde pu-
nyll hment and rewarde / in choise of
mānes fre wyll / sayeng thus: I haue
set before the fyre and water / to wher
ther thou wilt put forth thyne hāde
and in lykewise this : Before man I
haue put bothe lyfe and dethe / wher
ther shall please hym shall be gyuen
hym . What meaneth here his wyll &
puttyng forth his hande / if he haue
no lyberte of choyce: Wherto badde
saynt Iohſ / that the iewes shulde do
penaunce : Wherto badde Christ the
aduou-

Proposui vo-
bis vitam et
mortē / bene-
dictionem et
maledictionē
elige ergo vi-
tam vt & tu vi-
uas et semen
tuum.

Proposui tibi
aquam et igo-
nem ad quod
voueris por-
rige manum
tuam.

Ante hoīem
vita & mors q̃
placuerit ei
dabitur illi.

aduoutresse / that she shulde synne no
more : Wherto comaunded he all men
to kepe his comaundementes / if men
coude neyther of them selfe perforce
the / noz with his ayde and helpe do a
ny thyng towarde them : Whan god
tolde the / that good and badde was
put in their choice / dyd god tell them
a trewe tall oz a false : if ye saye that
he sayd nat true / than take ye credence
from all his promyses by faith / whi-
che onely credence ye say / suffyseth to
saluation. And on the othersyde / if it
were true / than must ye be nedes vn-
trewe that teache the cōtrary / so that
in this mater / I se none other questi-
on / but wheder we shal beleue Christ
oz you / except ye wyll say (as I se no
thing so farre out of reason / but ye be
redy to saye it) that god spake it in
spozte / but neyther is that the graue
and earnest maner of his maieste / and
in this

in this thyng also he spake maruey-
lous ernestly / and shewed them their
fre lyberte / as the very cause of their
iuste punysshment / if they brake his
behest / Declaryng and testifyeng his
rightwyle Justyce / to the ende that
no man shulde of his goodnesse con-
ceyue so pestylēt opinyon / as to thike
the thyng that ye now preache / whi-
che is / that his clemence hath that ty-
rāous nature to punyssh any man
without desert / as it were onely for a
cruell pleasure . And therfore / whan
ye be so farre fallen in to the pytte of
pestylent heresy / that ye can fynde
in your hert to conceyue that detesta-
ble opinyon of god / whiche no good
man can fynde in his herte to thynke
of an other / there nedeth none other
prose to declare what ruynous buyl-
ding ye reare vpon the false founda-
tion of your vnfaithfull saythe .

Noꝛ I touche nat these herelyes
of yours foꝛ any purpose/to dyspute
vpon them: foꝛ I bothe knowe the
foꝛ suche as agaynst euery one of the
were mater ynough/ nat foꝛ a longe
letter/ but foꝛ many long boke: and
also/ foꝛ suche as be so plainly and so
fully dāpned/ repꝛoued/ and reiected
alredy/ and vpon the bare hearynge
in euery good mannes eares/ so dāp-
nable in themselfe/ that they nede nat
to be nowe disputed vpon/ noꝛ shuld
be disputable oꝛ doutfull/ and moche
lesse credible/ although (as saith Pau-
le saith) An angell wolde come from
heuyn and preache them/ beyng so cō-
trary to the gospel and saythe / that
Christ hath taught his church/ from
the begynnyng hyderto. Noꝛ if they
were as doutfull and dysputable foꝛ
you / as they be vndoubtedly clere as
gaynst you: yet am I long syns at a
poynt

poit/no more to bouchsafe to dispute
any mat with you/ sith I haue had so
good experience of you/ howe chere ye
set all reason asyde/ and fall all to ray
lyng: for which I haue detemyned
(which I shal surely kepe) as for any
disputyons/ to leaue you to your leu
nesse/ albert other folke mighthaue
ue as well of other places/ as of our
owne realme and wored you I feare
what handled you/ as ye be wrought by
after your owne faction/ I am pyn that
they among playne wordes/ tell you
reason/ where ye wiledomely replyng
and as yet/ ye are went none of them
one worde/ agaynst wher ye woldde
nat so longe haue holde your peate
were it nat that ye pcedue your false
so plainly roclused/ that ye coulde nat
write agaynst the agayne for shame/
but and if ye hadde herafter to waite
shamelesse agayne for any cause of
1109

¶ them

them I thynke wyl nat my selfe / yet eft
sones Luther / ones to shewe you yor
selfe agayne: But as for me / neyther
purpose I to write any more to you /
nor at this tyme wolde nat / ne were
it that I perceyue by your letter / your
fraudente purpose / by whiche ye
wolde abuse the worlde / as though
ye knewe me for turned to your sect:
wher I wold haue gyuen you short
answert without any touche of your
heresyes in specialte / had ye nat be so
shamelesse to write that ye teache no
thyng els / but that men muste be sa
ued in the faith of Christ / with cha
rite buylded thereupon / and obedyence
and crucifyeng of the body of synner
whiche your shamesfull and shamelesse
lyeng / hath driven me so to shewe &
specify one or two of your open heres
yes / that every man maye perceyue
howe farre they be of another kynde
than

than þ̄ faith of our saluation/ oꝛ cha-
rite oꝛ obedyēce/ oꝛ crucifyeng of the
body of synne/ whiche ye saye be the
onely thynges that ye teache/ and yet
haue I nothyng touched / the great
hygh hepe of all your other heynous
heresyēs/ whiche yet moze plainly de-
clare and proue your shamelesse vn-
trueth in wrytyng/ that ye teache no-
thyng els/ but the faith of our salua-
tion/ charite/ obedience/ and crucify-
eng of the body of synne: For whan
ye so plainly write agaynst the sacra-
mentes of Chrystes churche/ whan ye
damne chastyte in pꝛeestes/ deny all
holy oꝛders/ ioyne breed with þ̄ body
of Chyist/ take from all men the bene-
fyte of the masse/ rayle agaynst þ̄ ho-
ly Canon of the same: whan ye make
women confessours and ministers of
all sacramentes/ and make them con-
secrate the body of Chyist: Whan ye
E.ii. teche

teache so lytell differēce bytwene our
blessed lady and your leude Lēman :
Whan ye blaspheme Chrystes holy
crosse : Whan ye teache that there is
no purgatorie/ but þ all soules shall
slepe tyll the day of Doome/ that syn-
ners may be bolde for so long/ with a
thousāde shamefull heresydes besyde :
Are ye nat now a shamed/ to say that
ye teache nothyng els/ but that man
must be saued by the faythe of Jesu
Christ : Whan ye go about in dede to
dystroy the faith of Jesu Christ/ who
if he had come to teache suche wayes
as ye teache/ he had nat comen to call
the world fro badde to good/ nor had
been a teacher of vertue/ as he was in
dede/ but a very patrone of syn/ wher
of the contrary he dyd well shewe/ in
suffryng the punisshment of þ crosse
for the onely redemptyon and remis-
syon of our synnes. Howe myght ye
for

foz shame (if there were any in you)
write vnto me such thinge / knowing
that I nat onely haue reed these thin
ges i your bokes / but haue ouer that
manifestly to your open shame & re
buke / conuicted you in many partes
of the same / as substantiall well let
ned men do iuge. 

All whiche nat withstandynge / it
is wonder to se / with what boldnesse
ye desyre to be herde / and (as though
ye hadde neuer been herde hytherto)
shewe your selfe moche to marueyle
why ye shulde be condemned / ney
ther beyng herde noz couicted. Haue
ye nat been herde face to face befoze y
popes Legate in Almayne: Haue ye
nat been herde in open dyspytions in
Saxony: haue ye nat ben ouermoch
herde / by youre erronyous and blas
phemous bokes ouer largely sprede /
through



through the worlde: & yet ye alledge
your selfe nat to be herde/ but condemp
ned without conuyction: ye maye be
safe ynough from all cōdempnation/
if there be fyrst requypte suche a con
uyction/ as your selfe wyll cōfesse for
a conuyction: but of trouthe/ ye haue
ben conuycted oft ynough by sondrie
connyng men (and as wyse and well
lerned men reken) by my wrytyng al
so/ whiche was confermed by the ap
probatyon of the see apostolyke/ the
which thing though your pride wyll
nat parceyue/ yet your dealyng doth
confesse/ sithe ye neuer hiderto coude
ne dyd and were therbnto/ by any sub
stantyall reason/ but onely by leude
raylyng. 

If my selfe knewe nat the maters
wherof ye be condempned/ yet coude
I nothyng doute / but ye were iustly
con

condempned/ seying that ye were con-
dempned by our holy father the pope
and the holy college of Cardynalles:
whose iustyce and indifferenche/ there
wyl no wyse man any thyng my-
trust/ for the leude raytyng of a sym-
ple frere/ angry with his owne iuste
condempnation/ and namely such as
ye be / whom no reason can satisfie/
none auctorite can moue/ nor beleue
no man but your owne wytte/ whom
onely ye beleue in all thynges/ con-
trary to the wyse mannes counsaile/
whiche saith: Stande nat to well in
your owne conceyte: And he saith al-
so/ that there is moche more hope of a
fole than of one that taketh hym selfe
for so wyse. Whan ye were also con-
dempned by dyuers vniuersytees/ &
among other/ by the famous vniuer-
sitye of Paris: why shulde I mistrust
your condempnation: and though I
had

*Noli sapientem
esse apud te-
metipsum.
Et dicitur ho-
sapientem sibi
videri: magis
illo spem ha-
bebit insipiens*

had my selfe (as I sayde) nothyng
knowne of your mater/ namely lithe
your selfe cōdyscended to stande and
obey to the iugement of Paris/ but
perceyvinge your errours so many/
fest/ that ye coude haue none hope/ in
the iugement of any man/ good and
cōnyng: All your parsonall beyng at
Wormace/ where ye were by the Em
perours maieste condēpned in playn
parliament/ ye were ye sayd/ content
to dispute/ but ye refused utterly vpon
your dyspytions/ to stande to a
ny mannes iugement. Nowe whan
I se that ye order youre selfe in this
wyse/ neyther stande to the iudges
that ye condyscende vpon/ nor to the
iugement of the Emperour/ with su
che nombze of cōnyng men as he hath
and than had aboute hym: nor to the
iugement of the Pope/ & the churche
of Rome/ but furiously appele from
the pope

the Pope/ to the next generall coun-
saile/ and that with a startyng hole/
farther addyng/ suche as shulde next
be congregate in the Holygost: And
yet after that/ openly Detracte & Deny
the power of all generall counsaile/
wherby well appered/ that in conclu-
syon/ ye wolde stande to none at all:
howe coude I than (as I said) mys-
trust your condempnatyon: All this
your order consydered/ albeit I had
nothing els herde and vnderstanden
of your mater: but nowe knowynge
your maters my selfe / and well par-
ceyuyng them / for suche as they be/
playne and euydent herelyes / of su-
che forte/as I haue reherled you soe/
as ye say ye marueyle that ye can nat
be herde: so I moche marueyle more
that you can so say / and that any mā
is in those oppynions content to gyue
you any hearynge at all / as thoughe
they

they shulde now doubt/ wheder those
thynges be trewe oꝛ nat : Whiche as
artycles of oure faythe/ all Chꝛistes
churche beleueth/ and hath contynu-
ally beleued this fyftene hundred yea-
res befoze/ as appereth by þ̄ doctrine
of Chꝛist and his blessed Appostels/
with many other holy doctours and
sayntes/ wꝛitynge in sondꝛie tymes
consonant in one faithe/ fro Chꝛistes
dayes vnto yours/ of whiche holy sai-
tes & interpꝛetours of the scꝛpture
of god/ lithe ye contempne their wꝛi-
tynges / I se nat by what reason ye
can desyre þ̄ we shulde beleue yours/
oꝛ what frute coude cōe of your wꝛi-
tynges/ so clene contrary to the frute
full wꝛityng of theirs : And therfoze
where ye saye there were great hope
of no lytell fruyte to the gospel/ and
gloꝛie of god/ if ye might haue leaue
and lyberte to wꝛite vnto me therof.
surely

surely / than hadde ye nede to write
clene the contrary of suche thynges /
as ye haue witten alredy / and seme
lykely to write by your letter / for by
that ye haue hiderto witten / the gos
pell of Christ hath take no frute / but
by the pestylent blaste of your veno
mous mouth / hath had moche good
ly frute vtterly spilde and rotten / and
many a fayre blossome perysched / &
wolde haue ben swete frute / if suche
a catterpyller had nat deuoured the.

Cowe where as ye rayle of & fau
tes of the court of Rome / and the cler
gye / I purpose nat with a manne of
your auctozite to dispute moche ther
bpō / but how soeuer they be / ye shew
your selfe what ye be: and syth ye re
ken your selfe so great a gospeller / it
were well done that ye lerned of the
gospel / to pull the beme out of your
owne

o'wne eye/ ere ye spy a festue in ano-
ther mānes / and that ye consyder by
them that of rancour and malyce re-
buked Dauid/ what ende they com-
munely came vnto/ that rayle vpon
their Souerayns : And that/ albeit ye
shulde se the church sō what s'warue/
that ye be nat yet so bolde and mala-
perte / p'presumptuously to take vpon
you to set your croked handes to the
rightig therof/ lest god so teache you
curtesy/ as he taught hym that sette
hāde to tharche of god/ whan it was
s'warued : Howe be it vndoubtely /
though ye lyst to rayle vpon y' courte
of Rome / yet it well appereth vpon
your doctryne and your lyueng/ that
ye worst lyke in the churche/ what so
euer is best: for sithe vnthristes and a
postataes that ron oute of relygion/
and fall to fleschly delite be welcome
to you/ and good relygious folke be
dayly

dayly by your meanes expelled oute
of their places/ in whiche they were
determined/ in chastyte/prayer/and
fastyng/to be stowe their lyues i god
des seruice: & now those holy houses
partely pulled downe/partly good &
vertuous virgins put out/lefte vnto
lechours/ and polluted with apostas
taes/ vnder the name of mariage ly
ueng in lechery: This dealyng well
declareth/that ye hate no man for his
byce/ but that ye rather hate thē that
be good and vertuous/ bycause they
be contrary to your wayes: & surely
the great cause why ye murmur a
gaynst the churche of Rome is / by
cause ye se and were wode therewith/
that it hath cōdēpned your heresyes/
so that it may with reason aunſwere
you with holy scripture which saith/
your murmur is nat agaynst vs / but
agaynst our lorde: And than shall it
loke

Non contra
nos est mura
mur vestrum
sed contra do
minum.

Presumes
de se et de sua
virtute glori
antes humi
litas.

Et pudent
et disciplinat⁹
non murmu
rabat corrept⁹

Enanuerunt
in cogitationi
bus suis ob

loke bp to Christ i heuyn / whose plas
ce it representeth in erthe / and shall a
gaynst youre heynous presumptyon
gratioussly be herde / sayēg: they that
presume vpon them selfe / and glozie
in their owne strength / thou doest a
bate good lord: & surely there was
neuer man borne I trowe / that set so
moche by hym selfe / that had so lytell
cause; but and ye were so wyse i dede
as ye stande well in your owne con
ceite / ye wolde nat murmure against
your amēdement / for as the wyse mā
saith: A discrete man & well taught
wyl nat murmure whan his fautes
be shewed hym. I feare ye shall finde
it so / that wenyng your selfe so wyse /
it wyl fall by you / as saynt Paule
saith / by the paynym philosophers.
They haue done vainely in their in
ventions / their solys he hertes were
blynded / calling the selfe wyse men /
they

they weremade fooles. So ye ryse
hyghe in your owne herte / and with
great boist reken your selfe very riche
of frendes / and namely of great prin
ces / that (as ye say) take your parte
in Almayn : but I wene ye shall fyn
de to proue true vpon you these woꝝ
des of the Apocalyps / whiche saithe
to the ryche man these woꝝdes : thou
assymest to thy selfe / I am riche and
of great substaūce / and haue no nede
of nothyng / & yet thou knowest nat
that thou arte a wꝛetche / and mysera
ble and pooꝛe / blynde and naked : I
thynke ere it be long / our loꝝde wyll
of his highe goodnesse prouyde / that
with such wayes as ye take / your vn
wysepride wyll in suche wyse abate /
that ye shall fynde your selfe as poꝛe
and bare of all frēdes / as ye be of gra
ce and goodnesse / and it beginneth al
redy / if ye haue the wyt to perceyue
it:

scurrilis est in
pīs cor eorū /
dicētes se esse
sapientes stulti
facti sunt.

Tu dicis da
diues sū et lo
cupletatus es
nullus ego
et nescis quis
miser es et mi
serabilis es
pauper et cec
cus et nudus.

Gentes frem-
uerūt et po-
puli meditati
sūt inania asti-
terūt reges et
principes con-
uenerūt in vñs
aduers⁹ dñm
et aduersus
Christi eius.

it: For where ye boast of princes ta-
kyng your parte/ we here of none su-
che: but haue good experieñce y^e rude
boystous people/ seduced with your
ferte/ haue comen to great myschefe/
by the valyaunt acquitayle of good
and Catholyke princes in Allmayne/
that resysted your malicious faction
there/ to their hyghemercyte of god/
honour of this worlde/ laude & praise
of all good christen men: And where
ye saye/ it is no marueyle though the
Emperour / and some other princes
pursue you/ and that it were maruell
if any prince or people were on your
parte/ rehetlyng the wordes of Da-
uid/ the gentyls haue ben angry/ and
the people haue deuyled i bayne/ kyn-
ges haue assembled/ and princes haue
gathered togider agaynst our lord
and agaynst his enoynted Christe:
These wordes make moche agaynst
you!

you / if ye say trouthe / that the prices
and people of Almaygne take youre
parte / as you i your letter do affirme
foz certayne is it / that your doyng is
in dede agaynst Christ / wherfoze ta-
ke youre parte agaynst hym who so
wyl / he that dwelleth in the heuyngs
shall laugh them to skorne / and oure
lorde mocke them / as he hath all redy
proued / by thre or fourscore thousande
of your factyon / whiche by his hygh
punysshment are / & hath ben layne.

*Qui habitat
celis iridebit
eos / et domi-
nus subfanna-
bit eos.*

Now where as ye so holily wysh /
that god shulde in me so worke with
your wordes / yf I might (as it were
by myracle) be couerted / and fauour
the gospel: Verily / I pfele my selfe
to fauoure the gospel / & that mynde
I praye god / nat onely to contynue /
but also dayly to encrease: but foze as
I moche

moche as I well knowe / that ye no-
thing els meane / by the fauour of the
gospell / but the fauour of your owne
secte / and wolde haue your pestylent
heresyes taken for Chrystes gospell :
And like I well wote also / that our
lorde wyl hym selfe worke no myra-
cles / agaynst the faythe of his owne
son : Therfore / ere the deuyl shulde
worke any suche wonder in me / that
I shulde (vnder y cloke of Chrystes
gospell) fauour Luthers heresies / I
wolde fyrste wysse / that ye Luther
and all yours were there / where (ex-
cept ye trowe) ye & they be worthy .

Nowe as touching your worship-
full gentyll offre / that ye wolde if I
were so content / make and put out a-
nother booke to my prayse & honoure /
with reuokynge of suche wordes / as
ye haue

ye haue wzitten to the contrarpe: All
 this laboure I gladly remytte you/
 nor I desyre none of your bookes to
 be wzitten to my prayse/ but wolde y
 ye shulde reuoke your heresyes and
 confesse your errours/ & therby gyue
 prayse and glozie to almightye god:
 For if ye perseuer in youre heresyes
 and leude lyueng / ye canne nat more
 highly praise me/ thā in dispraying:
 nor more highly dispraise me/ than in
 praying/ if it be trewe that Seneca
 saythe: It is as great ashame to be
 praysted of naughtye folkes/ as to be
 praysted for naughtynesse. And ther-
 fore/ where as ye in dyuers partes of
 your letter/ wryte your selfe sore asha-
 med of your booke that ye put out a-
 gaynst me/ layeng the faut therof to
 the yuell instygatyon of other men /
 hūbly besechyng me of forgyuenesse

Tā turpe tibi
 sit laudari a
 turpibus: quā
 si lauderis ob
 turpia.

offred syncerely: But sithe I pceyue
all your humble offers proudely pou
dred/ with the mainteynaunce of your
former heresyes: I am nat Luther so
blynde/ but that I well parceyue/ to
what ende entendeth yourc (nat be
ry well noz wisely cloked) wilinesse:
by whiche (albeit that by the way/ye
sometyme vse youre selfe for lacke of
wytte right contumelyously) yet las
bour ye with blandisshynge and fla
tery/to gete and obtayne leaue of vs
that ye myght vnder the preterte of
treatyng the gospel/ with our good
wyl and fauoure/write hyther to vs
boldly/ in the defence and fortifyeng
of your abhomynable errours & he
resyes at your lyberte: but if the no
bles of Almayne had (as wolde god
they had) as well forseen your ways
in tyme/as I do/ye shulde nat there/

J. iii. vns
J. iii. vns
J. iii. vns
J. iii. vns

vnder the name of Euangelycall ly-
berte/haue brought in to the countre
so moche destructyon and myschefe/
as ye haue. Wherfore/ as ye sayned/
ly beseeche me/ by the vertue of Chri-
stes crosse (to whiche crosse what res-
uerence ye beare youre vnreuerente
treatynge and vyle wrytyng therof/
openly declareth) that I wolde par-
done youre offences towarde me / so
I Luther vnsaynedly / with a very
christen herte/ aduyse and counsaile
you/ that ye prosterne your selfe/ nat
at my fete / but at goddes / and with
his grace (which is euer at hāde / for
them that wyllyngly wyl nat refuse
it) ye do endeuer your selfe to apply
the fredome of your wyl (whiche ye
nowe synfully deny) to the callynge
for entre and encrease of grace : And
thervpon/ that ye so labour and en-
force

force your selfe to worke with all / &
ye maye fyrst puttyng from you / and
sendyng in to some Monastery / that
sely wretched woman / somtyme the
spouse of Christ : Whome ye to your
bothe dampnatyon / abuse in synfull
lechery / vnder the pretexte of lausfull
matrimony : than by all the dayes of
your lyfe / to mourne / bewayle / and
lament / the manyfolde heresy es that
ye haue fallen in : the Innumerable
heape of harmes that your yuell do-
ctryne hath done / the piteous destru-
ction of all those bodyes / whom your
yuell incytatyon hath caused to be
slayne . And yet aboute all / the moost
sorrowfull losse and destruction / of the
infynite nombze of those sely soules /
which your vnhappy teachyng hath
sente vnto dampnatyon : And wolde
our lord ye had suche grace and go-
stely

stely strength/ that no feare of Dethe
coude refrayne you in the recōpēce of
your olde false errours/ but that wyl
lynglye ye wolde prease forthē / and
preache nowe openly the trueth/ accu
syng and cōdempnyng all your olde
heresyes/ wrytten in tyme paste / and
yet remaynyng in your herte/ to the
furthcraunce of your dutie/ and aug
mentatyon of Christes very faythe.
Howebeit/ if the lacke of grace and
the infyrmite of your fless he ean nat
sustayne that/ wherby ye dare nat for
drede of Dethe reuoke your errours/
presently among them/ where ye ha
ue sownen them: yet disdayne nat to
folowe saint Peter him selfe/ though
ye contempne his successours: Wher
fore/ if ye dare nat confesse the trueth
but deny and fors were Christ with
in/ gete you out at the left wayes fro
them

Leonard Smith of God
this sheweth in many places
that he is a good man

them / whom your selfe haue corrupted
bulyke saith Peter in that poynt /
and bytterly wepe for your syn / with
drowyng your selfe somwhere farre
of / in to some religious place / & there
take recourse to the fountayne of gra-
ce & remission our Sauour Christ:
and there do penance for your syn /
where ye maye reuoke / and in wry-
tyng call agayne your olde errours
and heresyces / for the helth and saue-
garde of your soule / without any pe-
ryll of your body : there / with reuo-
kyng and lamentyng your former
errours and yuell lyuenge / with the
meke and humble hoope of goddes
great mercy / with the gesture / wor-
des / and hert of y^e Publycan / labour
to procure by the good contynuaunce
of frutefull penance / remission and
forgyuenesse of youre fore passed of-
fences

fences: of whiche your amendement
and other by your meanes / I wolde
be as gladde to here / as I haue
been sorie to se you / & by
you so many mo / pri
tuously spylte
and lost.

¶ Finis.

¶ Imprinted at London in fletes
strete by Richard de Dynson / pri
ter to the kynges most no
ble grace. Cum pri
uilegio a rege
indulto.



[F. vi.] verso (recto, blank)

- from B. M. copy C. 55. b. 6.



